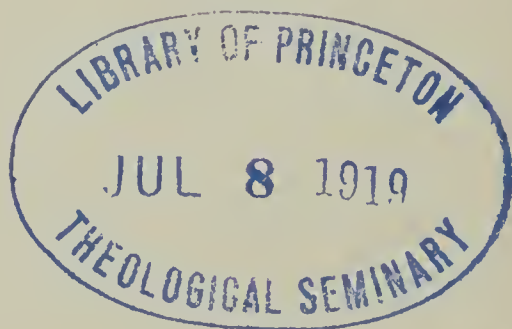


THE BOOK OF
THE NATIONS

(ספר הנביאים)





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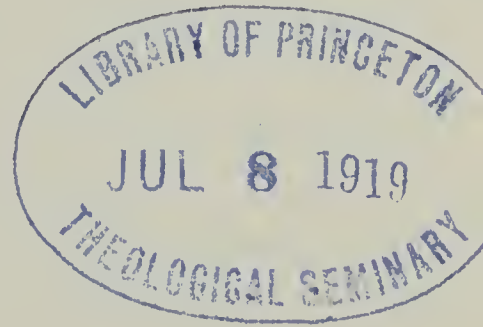
The book of the nations
(Sefer ha-goyim.)

THE BOOK OF THE NATIONS

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(ספר הגוים)

TRANSCRIBED BY
J. E. SAMPTER



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PUBLISHERS' NOTE

Sometimes a book appears that can not be referred to any of the conventional categories. Such a book is *The Book of the Nations*.

At first sight it may seem to be an imitation or adaptation of the prophetic writings of the Old Testament; yet as the reader goes deeper it will become evident that such an idea is quite untenable, for imitation implies a certain lack of sincerity, and if one thing is clearer than another it is the burning earnestness of the writer.

Publishers' Note

The Book of the Nations is in effect a message—a spiritual message, so vital and so urgent that in its delivery the method and even the words of those fiery message-bearers of old, the Hebrew prophets, seem the most natural vehicle of its expression, the writer being, as it were, but the mouthpiece of a greater Power.

Many who read *The Book of the Nations* will find its matter as strange in these days as its manner. Aspersing the very things on which modern society prides itself, it dares to deal with eternal realities and to rebuke fearlessly the eternal infidelities of man towards God.

Publishers' Note

The Publishers realize that some will dislike *The Book of the Nations*, and some will resent it, and that others again will frankly despise it as Jewish; but they themselves feel that in *The Book of the Nations* a voice that has been all too long silent makes itself heard with compelling beauty, and that this outwardly unassuming little volume is one of the most remarkable products of this strange and significant crisis in the history of man.

THE BOOK OF THE NATIONS

THE BOOK OF THE NATIONS

I

IT repented the Lord that he had made nations.

For God saw that the wickedness of nations was great on the earth, and that every imagination of the thoughts of their statesmen was only evil continually.

For they were set nation against nation, and each nation knew itself for sovereign in its own deeds and as the sole and almighty judge of its own actions.

The Book of the Nations

The purpose of each nation was to be great beyond all other nations, to dominate all other nations, and to build cities and towers whose tops should reach to heaven.

Then the Lord remembered how he had made nations upon the earth, and how the whole earth was at first of one language and of one speech.

And the Lord had said, Behold, the people is one and they have all one language, and now they begin to imagine that there is only one knowledge and one wisdom and that they possess it wholly.

Now will their arrogance grow boundless, but they themselves will

The Book of the Nations

cease to grow, thinking that they have attained and achieved the purposes of God.

So the Lord scattered them abroad upon the face of all the earth. And they learned each nation its own language and its own tongue, that each nation might worship the Lord in its own way and serve him according to its own fashion. So should the nations restrain each other from arrogance and boundless conceit, and correct each other with the diversity of their knowledge.

But the Lord looked, and behold, all the nations were set against one another as wild cats waiting to spring

The Book of the Nations

or as tigers tearing and devouring each other.

The strong nation devoured the weak nation and the weak deceived the strong, and each thought itself alone to be right and noble and the chosen of God to make the whole earth walk in its own way.

Howsoever the saints and the scholars in each nation might worship God, yet the nation itself worshipped only itself.

The laws of God and man served the convenience of statesmen, and the necessity of the conqueror knew no law.

One nation forced a smaller one to use its tongue and to speak in a lan-

The Book of the Nations

guage strange to its people, saying:
Master, Master.

Nations also were slaves unto nations, and the earth was filled with violence.

And the blood of a nation cried out of the ground, but there was none to hear.

That violence might rule, the violent came to be rulers, and put upon themselves the garb of benevolence to make order among the weak.

Therefore the nations also were corrupt before God in their inward parts.

The conqueror called himself a father of the conquered, as the wolf is father to the lamb.

The Book of the Nations

Tyranny put on the garments of law, sharing God's eternal statutes.

And he that rebelled against tyranny bought the tyrant with gold, or slew him with steel, and set up gold and steel for a god as the judge of righteousness.

They overcome evil with evil, war with conquest, tyranny with murder and slavery with poverty.

The rich drive the poor not with lashes but with hunger.

And then they say: *It is God's will.*

God gave a law unto man. This law is simple and clear. It is a light unto the eyes that see and a path for the feet that run.

This law is called *justice.*

The Book of the Nations

But they have made a law for themselves that is terrible and intricate, and they cannot escape it, for the evil will and the good will are caught alike in its meshes, and it is darkness to the eyes that see and a stumbling block to the feet that run.

This law is called *necessity*.

Their bread depends upon keeping this law. And they call it the law of God.

It takes the bread from the mouths of babes; it oppresses the widow; it puts a price upon children's heads, and drives their fathers in a yoke. It scrambles blindly to devour a land, leaving hideousness and waste and hunger for its people.

The Book of the Nations

Their judges judge by this law, perverting justice.

And their statesmen govern by this law, taking bribes to feed themselves. Their teachers teach it and their preachers preach it, and are well fed.

The driven herds of laborers also learn it by heart, saying:

Keep out my neighbor from across the seas, lest he take the fodder from my mouth.

And all the false prophets cry: *Peace, peace*, when there is no peace.

And all the plausible priests say: *It is the will of God; we must accept it.*

Only the fields of wheat that blindly feed men know it is not the will of

The Book of the Nations

God. And the waves of the sea that blindly bear men from coast to coast know it is not God's will. For these things know the simple law that all things are brothers.

Righteous men also know it.

The nations have forgotten this law.

They say: *A single man received the law; let each man singly keep it.*

But once God gave the law to a nation for nations. And the nations rejected it.

Hence God's portion lies with the righteous man and the nations are doomed.

And he sent his prophets to prophesy the fall of nations.

The Book of the Nations

He put the hate of nations into the hearts of his saints.

For why should the pure wine of love be poured out a libation to idols?

Why should the false god of each nation be called by the name of the Lord?

Why should the many good men become slaughtering heroes for Moloch?

Therefore the righteous man speaks as God commands, saying: *Let there be universal brotherhood.*

And the rebellious saint cries out in the name of the Lord: *Let there be an end of nations.*

When the calf of gold is set up and called *Lord, the Lord of the nations,*

The Book of the Nations

*Who brought us up out of barbarism
and bought for us airships and tun-
nels, the earth and all that lives thereon!*

Then they that know the Lord truly and love him, hide their love as a treasure, shamefacedly, secretly, even as a young girl hides her love for her lover.

Or they cry out against the worshippers who call, *God, God*, before the idols made by man.

For though the fool says in his heart, *there is no God*,

Yet even the wise man who knows God in his heart denies him with his lips.

So that those who love God most, deny him,

The Book of the Nations

And those who serve God best,
rail against his name.

We reason and argue like children
who have seen the right and rejected
it,

Asking our Father for proofs when
the proof is writ on our hearts.

Is God a personal God, is he the
God of Jew or Christian or Buddhist?

The God of Darwin or Ingersoll,
of this church or of that congrega-
tion?

It is not necessary to define him,
but only to accept him,

To listen and obey,

To open our eyes and see.

For he speaks.

The Book of the Nations

He is the inmost and he is the utmost.

His name is not a figure of speech.

Be still. Cease your disputing. Listen to the voice of God speaking within you. Close your eyes. See no more spectacles and machine pictures. See the light of God flaming within your heart.

Then speak of *necessity*.

Is it even necessary to eat bread? No, you can starve. Life in itself is not necessary.

Man does not live by bread alone, but by every word that proceedeth from the mouth of the Lord.

Nothing else is necessary.

God alone is necessary.

Without God nothing exists.

II

WHO shall hear the voice of the
Lord and live?

Yet who has not heard the voice
of the Lord?

Behold, the Lord passes by.

And a great and strong wind rends
the mountains and breaks in pieces
the rocks. But the Lord is not in
the wind; and after the wind, an
earthquake, but the Lord is not in
the earthquake; and after the earth-
quake a fire, but the Lord is not in
the fire. And after the fire, a still
small voice.

The Book of the Nations

Who shall repeat the words of
the wind?

Or who can tell the speech of the
earthquake?

Or who may deliver the message
of a roaring fire?

But the still, small voice must be
obeyed.

The Lord spoke to me, saying:
I shall destroy the nations.

A messenger of the Lord found me
at night.

I was thinking of little things, busy
with the necessities of life.

He laid his hand upon me, saying:
The Lord speaks.

And my inmost parts quailed with

The Book of the Nations

awe and wonder, and I bowed down and fell upon my face.

Then he said: Arise, the Lord calls for a messenger.

I answered and said: *Let him speak that can. I have no strength, I have no voice, I am all weakness, all defect from head to foot. None knows me, none hearkens to me. How shall I stand before the Lord, who have not stood even before the great men of earth?*

He replied: Every worm stands before God. No grain of dust escapes his majesty. Arise!

And I rose trembling.

Then he said: These things will I lay upon thy heart, and the burden

The Book of the Nations

of them shalt thou bear and deliver according to the strength that the Lord shall give into thy hands.

And I answered: *My hands are not clean or fit for this service. For I have labored in the dust and served as a menial digging my nails deep. How shall I bear the Lord's charge who have touched all manner of filth?*

Then he said: Show me thy hands.

And I stretched forth my hands to him with open palms.

Then he took the flaming brand that he carried and he swept it forward striking my two hands, and he seared away their impurities with fire.

Now, he said, give me thy heart.

The Book of the Nations

And I replied: *How unfit is my heart that the Lord's messenger should touch it! It is a human heart throbbing with necessities. It has denied God. It has despised life. It has hated with a murderous hate full of laughter and derision, and it has loved with a love defying God and man.*

Give me thy heart, he said.

How can I give that which is my whole life? How can I give that which is all I possess?

Then he said: Give me thy heart.

And I replied: *Take it.*

He put forth his hand and drew my heart from my breast and crushed it between his palms.

Then he sprinkled its blood abroad

The Book of the Nations

with his fingers upon every nation of the earth.

And he said, Behold, thy debt is paid, thy heart is purified. According to the greatness of thy passion, so shall be the measure of thy sacrifice. Now I will give thee a new heart.

And he laid his hand within my breast and gave me a new heart. And, behold, it was the same heart which he had taken from me. It was the human heart.

Then I said: *What shall I do?*

And he answered: Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might.

III

I SAID: *Is the Lord a man that he should repent?*

And the messenger answered me, saying:

The Lord changes not. When man errs, God repents, and his repentance is man's penitence. What God creates destroys and recreates itself in endless upward strivings.

The Lord says: The will of man may choose the way, but the end is mine.

I go my way, be with me or against me.

I create the maker of laws and the

The Book of the Nations

breaker of laws, and both sides of the struggle serve my purpose.

Through the deeds of man I reveal myself to man, and through the agonies of nations the nations learn my way.

For all punishment is adjustment, pain is a warning and terror is a light to point the way.

And I cried out: *O Lord, why didst thou create man with a will for error?*

Then the messenger replied: With the first worm was man created, who must climb his way to wisdom. He that is free is free to choose suffering.

The Book of the Nations

Wherefore, I cried, wherefore was man not created perfect?

And the messenger replied: I came to man at the Beginning, bearing two gifts from God, and I said, O man, choose which gift thou wilt have. The one gift is perfection and the other gift is freedom.

And man replied: Give me freedom; for with perfection I should never attain freedom, but with freedom I can win my way to perfection.

Therefore is man free to err, but the ways of God are changeless.

Man's adventure is to find the way.

Therefore, behold, the Lord searches for a prophet, and scans the world for messengers to call man back to

The Book of the Nations

the path from which he has turned
away in his careless haste.

And therefore the Lord saith: I
shall destroy the nations.

IV

I SAHLL destroy the nations with their own weapons, saith the Lord.

I shall set them upon one another because they have hated one another. And each will cry out: *I have been attacked, I am innocent.*

Because they have pretended innocence when their hands and bowels were full of blood, and because they have called upon my name in vain, using it for war and conquest and oppression.

This is the day, saith the Lord, which I have made. Now is the day of judgment. It is here, and

The Book of the Nations

you know it not. I am here among you, consuming you, and you see me not.

O blind! When I am in your midst, you deny me.

My light has struck you blind.

Who shall destroy? Who is the terrible slayer?

Is it not the submarine that you have made? Is it not the airship with its bomb?

Are you waiting for a sign? Must I write upon the heavens that you may see me? Do you need a miracle?

Shall I rival the submarine for ingenuity and the wireless for speed?

The Book of the Nations

Have not I put these things into man's heart, these devices into his brain?

All my miracles are wrought in the hearts of men.

And the will of man reaps only the children of his desire.

The voice of the people is the voice of God.

And the people arise and say:
There shall be no more nations.

For I appointed nations as brotherhoods for the families of the earth, that they might live in peace and conquer the earth for mankind; that they might learn each the wisdom of its lands and waters, and struggle

The Book of the Nations

for victory over disorder and calamity; that they might teach and reprove one another as brothers in a tent.

But they have lived in fear and conquered the earth to despoil it, and learned from its lands and waters only to remove boundaries and raise up walls; and they have struggled in blood only for victory over one another and they have taught one another only the tricks of oppression, how best to rob the laborer of his hire and to sweat children for a crust of bread.

Have I not seen their cities and their high towers? The stones of

The Book of the Nations

their pillars dripped blood. I saw the blood ooze from between the blocks of marble. And I said, is this the blood of those who have given their lives for a great labor? Is this the holy sacrifice of those who would build a house to God?

But no, I beheld, and those who devised to build the house sat at ease and in comfort, and the slaves whose blood dripped from between the stones cared nothing for the building, nor for ought but their bellies. They had given their lives for a crust of bread.

Then I said: Go to, it is better to die on the battlefield for a crust of

The Book of the Nations

bread—driven, without hate, without heroism, without purpose—than to be crushed for bread between the marble blocks of a magnificent building.

Raze your buildings with shot and shell. Cleanse the world with fire. It is better to sin openly than in secret. And every inward sore shall burst and run stinking issue.

I shall destroy the nations by their own hands.

And I shall give them as a heritage into the hands of those they oppressed, of their own people. And all the peoples of all the nations shall form one brotherhood without bound.

The Book of the Nations

aries. All the fences shall fall and all the treasure-houses open their gates. And all shall be fed on the fat of the land. None shall die in the quest for bread. None shall die in another's battle, and there will be no more war. Nation shall not rival nation in commerce, for there will be no more nations, and every port will belong to every merchant. Nation will not hate nation, for there will be no more nations. Kings will not rule, but only assemblies and committees of people, for the sake of comfort and well-being. Languages will disappear, and speech and knowledge become simple, for all will have one speech and one knowledge sufficient

The Book of the Nations

for their needs. And there will be no more upper and no more lower classes, for all will be equal in having bread.

Necessity will be satisfied.

And justice will become easy.

And the good men who hate injustice will be satisfied. For I have put it into their hearts to say: *The nations must disappear.*

And they that have banded together for the right of bread will be satisfied. For they proclaim:

Man lives by bread alone.

And there will be enough for all, and all shall eat and be satisfied.

V

O MY beautiful children, saith the
Lord, whom I have doomed to
death!

O France, the mother of liberty and
song,
Thy white hands are polluted with
blood
And thy voice is hoarse with shouting.
Remember France and her orgy of
slaying,
And how freedom was turned to
tyranny
Because of the sin of the sword.
Die, France, the slim and beautiful!

The Book of the Nations

O Germania, my proud daughter,
Free-stepping and majestic,
Whither has thy strength carried
thee?

Thy shield has been used to batter
and beat,

Thou hast turned hussy,
And thine honest blue eyes have been
darkened toward the east

With lies and intrigue to snatch the
little liberty of slaves.

O Germania, break thy shield,
Pull down thy helmet over thy brave
blue eyes;

Thou must die!

O Albion, thou blundering, beautiful
boy,

The Book of the Nations

Why hast thou grown gluttonous
waxing fat?

Will thy small boat in the north still
hold the weight of thee?

Thou dreamest holy dreams under
the polar star,

Yet thy feet kick in the sleep of
satiety.

Repent, repent! Hast thou grown
too stupid for penitence?

A thorn is in his heart at the side of
the north;

He must pull it out, or he will perish
in the pride of victory;

All the brine of the seas cannot heal
his hurt.

What has he done, foolish boy?

He has stolen my holy apples from
the sacred gardens of India,

The Book of the Nations

He that loves freedom has tied the
soft hands of Persia;
He that prates of freedom knows not
his brother's tongue;
He must die in the strength of his
youth.

And all his children, far flung, preach-
ing liberty,
Opening their arms to the oppressed
and the driven,
How have they too sinned with the
sin of arrogance!
What is this hypocrisy, this fine
speaking and foul doing?
Wide winged spirit of freedom, beau-
tiful strong angel, hast thou be-
come a vulture?
Where are my far Pacific isles?

The Book of the Nations

Wilt thou make my name a sceptre
for tyranny,

Enslave in the name of freedom, and
shed blood in the name of peace?

O thou fearless angel, thou shalt be
stricken down.

O my children of the east, how has
the poison entered your veins,

Beauty and quietness, how are you
rudely awakened with the roar of
machines!

Turkey, forth, show them the sin
they would escape,

Turkey, the scape-goat of Europe
sent forth into Asia's wilderness!

Thou shalt not go alone!

All the nations are lost, grappling

The Book of the Nations

one another's throats to the death;
Each one of them is attacked, they
attack one another;
And the people of the earth shall take
possession of the earth.

Farewell, O beauty, thou wert the
dress of my children.

Music, be still; marble, crumble to
dust;

Let there be no more pictures—for
every picture shows a nation's soul—
Let there be no more dramas—for
dramas are histories speaking a
nation's hope.

Dress in black, dress in the garb of
mourning,

The Book of the Nations

O you little worms of humanity.

Put on no more gay apparel;

Sing no songs.

For your songs are vile and personal;
they sicken me,

They tell the disease of the heart and
the pain of the head.

They are all alike and all out of tune.

Wave no more flags, set up no gay
standards,

But only the red flag;

For this is the symbol of blood, that
all flags have become alike and
red because all were dipped in the
blood of slaughter.

Speak no more divers tongues, but
make you a new tongue, wholly new.

The Book of the Nations

For which of the old would you choose
Whether there be seven or seventy?

The great shall not master the small
nor the many the few:

Two million or two hundred million
have equal right to their tongue.

German and English and French and
Arabic, world-wide speeches,

Shall no more dominate than Polish
or Flemish or Welsh.

O divers speech, thou music of the
nation's soul,

Be silent.

Cease traveling, thou traveler, save
for the quest of bread,

For what will there be to see and
what to learn?

The Book of the Nations

Diversity of mountains and deserts
and seas and rivers and valleys,

But no diversity of mankind.

Internationalism will cease for there
will be no more nations.

And there will be no more cosmopoli-
tanism,

But every town will be like every other
and all the world provincial.

In Peking and Bagdad, in Paris and
Los Angeles, everyone will wear
black.

I shall hide my face from man forever
and ever;

They shall no more see me, neither
in shrines nor on the mountains'
height;

The Book of the Nations

There will be no more worship.

For I made nations, I made assemblies to worship.

Save a man give himself, he is not worth having,

And man reaches to me through the congregation of his people,

In the love of his fatherland;

And nation to nation cries aloud my name.

But when the nations perish my name will perish from earth;

Worship reveals a nation's soul.

All folk ways will be forgotten,

All simple songs will be forgotten,

Singers shall cease.

The Book of the Nations

But yet there will be no more oppression;

Though heroes and prophets and poets disappear, yet will there be no more robbers and murderers;

Though all men be as sheep, yet there will be no more lions.

O my lion, canst thou not be tamed?

VI

THEN the Lord assembled his prophets, and sent them forth to prophesy the death of nations, that the nations might repent.

He sent them forth to rail from the street corners, he set them at the side of princes, he put into their hearts the hate of tyranny, and into their hands the red flag for a sign.

And they were thrown into prison, to taste the dregs of hidden cruelty.

And they were called out from the factory, to cry aloud the secrets of wealthy man-stealers.

They stood on barrels at street

The Book of the Nations

corners, prophesying to the passers-by.

They rode in freight cars from city to city, speaking the word of the Lord.

And they said:

The nations shall perish.

VII

THEN I remembered the promise which the Lord had made to my people of old time, through our fathers, Abraham, Isaac and Jacob, and which he repeated by the mouth of his prophets, saying:

Look now toward heaven, and count the stars, if thou be able to count them. So shall thy seed be.

And I will make thee a great nation, and in thee shall all the families of the earth be blessed.

And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession.

The Book of the Nations

And ye shall be unto me a kingdom of priests and a holy nation.

And you shall no more be a prey to the nations, but you shall dwell safely and none shall make you afraid, neither shall you bear the shame of the nations any more.

Behold, I will take the children of Israel from among the nations whither they are gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land, upon the mountains of Israel.

And they shall know that I the Lord their God am with them, and that they, the house of Israel, are my people, saith the Lord.

The Book of the Nations

For my house shall be called a house of prayer for all peoples, saith the Lord, who gathereth the dispersed of Israel.

I said: O Lord, for Zion's sake will I not hold my peace,

And for Jerusalem's sake I will not rest.

*Hast thou forgotten thy people Israel?
Didst thou not promise? Wilt thou not fulfil?*

And the Lord answered me: Who is more zealous than the Lord? Who speaks save the Lord put words into his heart? I have not forgotten, but my people has forgotten.

The Book of the Nations

Then I hid my face in the dust of the road, and I raised not my hands in any prayer, but still for Zion's sake could I not keep silent.

And I said: *O Lord, how dare I to stand before the glory of thy majesty?*

Thy wrath consumes me and thy purpose rides over me, who am but dust.

Yet must I speak, for I have not forgotten.

For this was I created—with this I perish.

And the Lord said: What is in thy heart?

I said: *Thou hast chosen a nation*
[48]

The Book of the Nations

to know thy law and to redeem the nations. When Europe nourished hordes of barbarous tribes, when Asia walled itself apart from all thy peoples, when Egypt only dreamed of conquest and Babylonia of world dominion, thou didst set aside a little people, and thou didst say: This nation shall endure forever as a surety for the life of nations. It shall be my redeemer to the nations of the world, until swords shall be beaten into plowshares and the strong nation shall deal justly with the weak, as the lion grazing beside the kid, and all the nations of man shall be a brotherhood to walk in the way of the Lord.

Yet now wouldst thou destroy all

The Book of the Nations

nations, and thine own servant hast thou not mentioned nor called by name.

O my servant, saith the Lord, where art thou?

I have called thee by name but thou hast not answered me.

Thou art no servant, nor a righteous son, but thou art a spoilt child calling aloud for favors.

Is the night come that you cry for wages? Must you be paid in advance, must the Lord give you a pledge? Have I forgotten my promise? No, but I remember my covenant.

For this moment have I preserved you, for this day I held you in the hollow of my hand.

The Book of the Nations

I said to you: My people.

I gave you the law of righteousness as a treasure for the nations. I made you a spectacle of justice, blessing you with swift punishment. I scattered you among all the peoples and kept you against this day of judgment.

Now, come, saith the Lord, arise, into your land! For I have kept your land a waste and a wilderness unto the day of your replanting.

I call, and you answer me.

You say: *We cannot go, save God give us a bridge of glass. Prove to us that thou art indeed the Lord. Show us a miracle. Take us unresisting with limp hands and feet.*

The Book of the Nations

You say: God has freed us at last from whips and scourges. Our masters give us rest. Now will we be good slaves. Now will we become a light among the nations, a soft diffused light, not burning with too fierce a flame. Why should we go into a land that is waste? Our lot is good where God has set us down. We shine with the brightness of much gold. We will not move.

Yet for this have I given you freedom, that you should arise and come!

Therefore shall you be consumed in all the nations and melted in the melting pot of my wrath.

O signet ring of the kingdom of
[52]

The Book of the Nations

righteousness, O seal that bears my name, so ends the hope of nations, my covenant with humanity.

I have sent my messengers but you have denied them. This is the day for which I made you: I search the world in vain.

Then I said: O Lord, I am here, take me. Remember my people's faithfulness. Hast thou not afflicted them, hast thou not scourged them sore? If they are too heavy to move, is it not with sores and sickness? If they are weary, is it not with service, with keeping thy feasts and thy fasts?

Have I asked this at your hands,

The Book of the Nations

saith the Lord, that you pray thrice daily for the fulfilment of my promise? That you pray to go upright into your land, yet ye walk not upright? That ye pray with your lips and deny with your lips, saying, *May it come to pass for our children's children's children!*

Behold, in the day of your fast you pursue your business and exact all your labors. You strive with your tradesmen and creditors to make all things easy and habitual. And you close your door to the stranger. You make of your feasting and fasting a laborious excuse for indifference. Yet do you strive for the word of the Lord? Do you cry

The Book of the Nations

aloud the message of Israel's Sabbath? Do you say: *This is for rest to the laborer, for wages to the worker?*

Do you fast that your people may be fed? Do you confess the sin of forgetfulness? Do you turn your hearts to the east, to the sunrising of righteousness over Zion—or your eyes only?

Is such the fast that I have chosen?

Is this a Passover to me, saith the Lord, that you eat unleavened bread well-baked with abundance of meats and fruits?

Is it for a feast that I have appointed the Passover?

The Book of the Nations

Do you not say, *Go to, we will read
from a quaint book*

*A literary curiosity, a pleasing
antiquity?*

Or are you but the slaves of ancient
habit?

Where have you set Elijah's cup
of wine?

Have you left a place for my people
at your table?

Have you sung psalms of liberty, hal-
lelujahs of thanksgiving for freedom?

Have you girded your loins for the
journey, when you say: *Next year in
Jerusalem!*

Have you cleansed your hearts of
levity? Are your souls prepared for
the Passover?

The Book of the Nations

Are you free, are you free in spirit,
with the hope of a redeemed nation?

Are you purified for the return, for
this day when I sound my trumpet?

Then come!

But no, you are slaves, slaves whispering fearfully of your ancient freedom. You modify and conform. You deceive yourselves without deceiving your masters.

Scrape off ten times the crumbs of bread, put four layers of straw on your tables. Do not forget the last jot of the law; make new laws to bind your hands and your feet from moving.

Be more pious than the Lord that

The Book of the Nations

made you. So may you escape the fury of his word.

But the Lord has said: *Let the oppressed go free.*

In whatsoever land my people are not slaves, they have sold themselves for slaves.

They have sold my name to the Gentiles. They are content to borrow the tarnished gold of my treasure lent by them in old time.

Must you either embalm my law or cast it upon the dung heap?

But my law is not dead.

My law is life, it is the life of life.

It is that whereby men live, and I gave it to you for a trust.

But you are no longer men, you

The Book of the Nations

no longer live. You borrow my law from those who borrowed it of you.

Your children are circumcised because science, the Lord your God, commanded it.

And you eat not forbidden food because the physician forbade it.

But what is science save the knowledge of my law?

And who but I taught the physician to heal?

You make no mention of Zion lest the Gentiles misunderstand. And your hearts are as dumb as your lips. Your hearts have been sold.

And when I send you a messenger, you deny him.

Save the Gentiles first acclaim him, you are dumb.

The Book of the Nations

But still you say: *We are missionaries, we are messengers of the One God to the Gentiles.*

But I say: You are false prophets speaking what is good for your health and your purse.

You mimic the mimickers among the Gentiles and say: *This is a message from the Lord our God.*

Yet I have sent you a messenger, I have spoken very clearly.

Not a thousand years, not a hundred years ago. I sent him yesterday.

Woe to my people, woe to all the nations for the sake of Israel, my son, my servant that would not hear.

Because you would not do my
[60]

The Book of the Nations

commandments, but broke my covenant, I have also done this unto you:

I appointed terror over you, even persecution and destruction, that made the eyes to fail and the soul to languish. You sowed your seed in vain and your enemies have eaten it. And I set my face against you and you were smitten before your enemies.

They that hated you ruled over you, and you have fled when there was none to pursue.

I have brought your land into desolation, and your enemies that dwell therein have been astonished at it.

And I scattered you among the nations, and I drew out the sword

The Book of the Nations

after you to destroy you, and your land alone is free to keep her Sabbaths in peace, one long Sabbath of silentness and waste in the hands of her foes even until you return.

And as for them that are left of you, I have sent a faintness into their heart in the lands of their wanderings, and the sound of a driven leaf frightens and chases them, and they flee as one fleeth from an army. They surrender when none pursueth, and when their enemies cease to accuse them, they accuse one another.

The hearts of brothers are turned against one another. Jew says to Jew:

You are unclean. Touch me not,

The Book of the Nations

lest I be defiled. Leave me, lest the Gentile spurn me for your sake.

You say: I have bought freedom. Leave me alone.

Yet the freedom you have bought is slavery. The gold you paid was your souls.

You patronize and soothe the Jew driven to you from other lands. You think by much charity you can shame him and glorify yourselves.

Hence you say: *The Jews are not a nation. They are a charitable society.*

And of your people's sorrow you have made for yourself a halo wrought of your gold pieces.

This is not the crown I give.

The Book of the Nations

You have paid your rabbis to teach whatever it is convenient to hear.

You have bought the teacher that was free-spirited, because all the children he taught are in the hollow of your hand. You have paid for them.

You have turned the hearts of the children against the fathers, and the hearts of the fathers against the children.

You choose the Sabbath day for paying wages.

You make slaves of your own people, of whom I have said, they shall not be slaves.

To what purpose is the multitude of your charities unto me?

The Book of the Nations

I am full of your alms-giving, of your outworn garments and your bags of rubbish.

Long enough have I fed the poor of my people on the crumbs from your tables.

When you come to appear before me, who hath required this at your hands, that you cleanse your souls by relieving your purses of their gold for charity?

Is this your Sabbath whereon you gather in a house to pray and call it by the name of my desolate Temple?

But I hear the whirring and rasping of your factory wheels. I see the smoke of their chimneys rise as incense on the Sabbath.

The Book of the Nations

Your fasts and your prayers my
soul hateth.

They are a burden unto me.

I am weary to bear them.

Therefore have I made your slaves
to rebel against you,

And the hunger of your people
have I increased a hundredfold;

All the bread of your tables cannot
feed them now.

For in my language there is no
word for charity.

But there is a word for justice, and
this I commanded.

I said, Return, return as a whole
people, as a free nation, come, ap-
pear before me.

Yet you hid your face.

The Book of the Nations

Therefore are you consumed among the nations, and the land of strangers has utterly absorbed you. I turn my face from you, and you forget to cry unto me. The children excuse themselves because of the sins of their fathers. *Yes, they say, our fathers forgot the Lord.* And this is the bitterest portion of your lot, O servant of the Lord, O prince of Israel, that not only have you lost your high estate, but you have forgotten your high estate.

But I have not forgotten my covenant, saith the Lord.

That which I said has come to pass.

The Book of the Nations

Then the messenger of the Lord
laid his hand upon me and said:

This shalt thou do: Go, prophesy
against thy people.

VIII

THEN I arose, heavy-hearted, to obey the Lord's command.

Weeping, I arose to cry out against my people.

For their sins were as scarlet before my eyes, shutting out the light.

And I carried, as it were, a scroll of the law in my arms, next my heart, and it was tattered and blotted and crushed by the careless feet of my people.

Then I cried against those that I loved, and I hated those toward whom my whole being yearned.

My tongue clove to the roof of my

The Book of the Nations

mouth with dryness when I tried
to cry out:

*Israel is the first of the nations to
be destroyed.*

Then the Lord struck me dumb
that I could not speak.

IX

*WHEREFORE am I struck dumb
that I cannot speak, when the
Lord commanded me to speak?*

Then came to me the Lord's messenger and spoke to my heart, saying:

Because the Lord's command was not a command but only a temptation, even as the Lord tested Abraham with regard to his son Isaac.

And now that thou hast obeyed the Lord against thine own heart, and in conflict with thine own will, come, speak, plead before him again, and he will listen to thee and answer thee.

The Book of the Nations

For the Lord has devised great things concerning thy people.

For is not thy heart also the heart of thy people? Therefore speak.

For behold, it is decreed: The nations shall perish; yet Israel lives.

Then I heard, as it were, the voice of the Lord saying:

Where is my servant Israël?

And my speech returned and I answered: *Here am I.*

And the Lord spoke again and asked: Are you many?

Then I made answer: *We are many as the sands of the sea and as the stars of the heavens. We are more than we were in any day that is past. Yet are*

The Book of the Nations

we scattered far and wide to no purpose, and we have gone astray.

And the Lord asked: Where is my remnant Israel that I shall gather?

And I answered: *Here am I. O Lord, take not account of numbers, that we be few or many, nor look upon those that slumber when thou speakest, nor upon those that honor not their fathers and mothers of old time, for these have no share in the Land which the Lord our God has given us. Consider not our sins but only our patient waiting. Why cry to those that are asleep, when the watchman in the night looks in vain for a sign? O Lord, consider the remnant of Israel.*

The Book of the Nations

And the Lord answered:

O thou worm, Jacob, thou little one, Israel, what to me are numbers, the many or the few? Have I not made the stars in heaven and counted them? Who can tell the multitudes of the worlds? Have I not counted the grains of dust and the atoms of the grains? Is there a blade of grass that comes to leaf without me, or a globe of pollen whose symmetry I have not known and shaped? What is man that I should consider him, or the son of man that I should reckon with him? Yet man is as an angel before me, the work of my hands. I have lifted up the worm to rule an empire, and I have taken an infant

The Book of the Nations

and reared him to lead the multitudes of men. O thou child of a moment, breath that is newly drawn, breath that is all but spent, behold, in thee meet the past and the future, the promise and fulfilment find their speech in thee.

For of old time I chose my servant Israel to be a peculiar people.

I made him a nation fashioned to my law, that he might be for a sign and a hope of the brotherhood of nations in a savage world.

That all the nations might learn to walk in my way by the light of my first-born.

For I said, thou shalt not set field to field for the land is mine; nor

The Book of the Nations

shalt thou oppress the stranger, for thou wast a stranger in the land of Egypt; nor shalt thou covet thy neighbor's land, for I made all nations; but ye shall live in peace, equal before the Lord.

And the nations rejected me from the day that Cain slew Abel; but Israel accepted me, therefore have I dealt severely with him, to keep him true. I would not set my house in his midst until his hands were clean of blood. David, my servant that sang before me, dared not build my house because blood was upon his hands. For Israel is my Prince of Peace.

And when Israel sinned, coveting
[76]

The Book of the Nations

glory, I sent my prophets out of the wilderness to cry against him and to humble him. And when he heeded not my prophets, then I afflicted him with the hosts of worms of the tiny locust and with the hordes of armed and mighty princes, to overrule him and to humble him.

For what is my servant more than another, save that he serve me?

The nations waxed fat and kicked. And empires, dreaming they could devour the world, set up thrones in my stead.

A Roman emperor, ruling for a day upon a throne of dust, said: *I am the great God who made heaven and earth.* And the nations bowed

The Book of the Nations

to him and said: *We will be all one in worshipping thee.*

But Israel said: *The Lord is my God, and he is one, and there is none other.*

So was the life of nations saved from the crushing weight of empire.

For Israel fought and denied, and cried out: *I will not die but live, and declare the praise of the Lord.*

The legions of Rome came against me.

But I made the legions of Rome.

And the sword pierced its thousands of breasts in my city Jerusalem, and flames raged through her streets and burned and hissed through my

The Book of the Nations

Temple. And the plow was drawn over the bald and desolate hill of Zion.

But I made the sword and I made the flames and I made the plow.

Also I made my people Israel.

And Israel went forth without a land and without a sanctuary, to keep the divine gift of nationhood, the soul of a people, undefiled. For they carried their land upon their shoulders and their sanctuary in their hearts. I have written the law of nations upon the tablets of their hearts that are more tender than parchment and more enduring than stone.

The Book of the Nations

But I said, shall the nations stray until Israel return? For only upon my holy hill and in the land of promise can the light of Israel go forth to all the nations.

And I sent a seed from the garden of Israel to be planted among all the nations of the earth and to sustain them against the great day, against the kingdom of kingdoms and the nation of nations.

I sent one of my children from the house of Israel to tell them how each man might prepare his heart and keep his way clean against the day when the nations should learn righteousness.

But they were corrupt with empire.

The Book of the Nations

They wished also to oppress with the spirit, to send forth a Roman legion of righteousness; and they called it Catholicism, they called it universalism. They would overcome oppression with oppression, tyranny with tyranny and sin with death.

But I will overcome oppression with brotherhood, tyranny with freedom and sin with life; the brotherhood and the freedom and the life of nation with nation as of man with man.

Have I destroyed man because he sinned?

But nations would destroy nations because they have sinned.

X

O LORD, consider thy servant Israel.
Have mercy upon the remnant of thy people. As a soul without a body has he walked, a ghost among the nations. As a beggar has thy people gone in rags that was thy Prince. Yet have we not forgotten. Yet have we spurned the gold of other kings.

Thou, O Lord, art our king, and we have served thee in secret and in open.

We have been sore driven. Hold not our sins against us. How could we spread light when we were driven into dark cellars? How could we see light when we were driven blinking into a garish day?

The Book of the Nations

We have lost much. Yet have we lost thee? Have we lost our hearts and our hands for service?

Behold, thy treasures have been divided. None of us is complete. We have been broken among many lands. Yet each has saved something, each brings a stone to the re-building.

Spurn us not.

Accept our offering. We bring it as atonement for the nations:

As atonement for their sins against us and against one another.

We carry a closed casket, not knowing its contents, a casket rusty and dusty, hideous and strange.

Is not thy law within?

We carry a rough, hard nut that hurts delicate fingers.

The Book of the Nations

Is not the kernel of thy truth within?

I heard an old woman praying. She did not understand her own words; they were mumbled words, ungainly spoken, sing-song with a dreary melody.

They were the words of thy holy prophets, glorious in beauty, harmonious in melody, in the mighty tongue of Israel.

I heard an old man preaching in a corrupt speech, full of all the words of every land, curiously mingled. Yet his speech was a song. He sang the words to Hebraic melody, to the sound of Jordan rushing downward, to the song of the turtle-dove and the pouring of the rain. And the burden of his

The Book of the Nations

speech was: The Lord has reigned, the Lord reigns, the Lord will reign forever and ever.

He said: The Lord will return to Zion, and all the nations of the earth shall walk in his ways.

I saw the young men who rejected thy law. Yet even while they rejected the law, they accepted it. For they said: Irsael shall return to Zion.

And moreover they said: All men are brothers and all men are free.

In the midst of slaves and slavery, bound hand and foot, they cried aloud for freedom. In the midst of oppression, they urged even their oppressors to strive for freedom. And hast thou not opened the door to them? Hast thou not lifted the yoke? Hast thou not

The Book of the Nations

said, Arise! Though a million lay dead at thy feet, starved, stricken, murdered, yet hast thou said: Arise, ye that are living, arise and be free! And have we not rejoiced, even in the face of our dead and our dying? Have we not wept with joy, because freedom is life? Now, therefore, O Lord, I dare to stand before thee, I, the worm Jacob, to plead for my people, to plead for thy servant Israel. Set us in our Land, O Lord, as thou hast promised.

Spare the nations that they may proclaim thy glory. Set up thy sanctuary in their midst in Zion that each may serve thee in his own way.

O Lord, thy remnant remembers, thy stricken servant waits.

XI

THE Lord said: Call my servant,
my remnant, that he may answer.

Then I drew near and said: *Wilt thou indeed sweep away the faithful with the faithless? Peradventure there be found among many millions but one million faithful among the children of Israel, wilt thou indeed sweep away their nation and not save the nations for their sake? Shall not the judge of all the world do justly?*

And the Lord said: If I find in all Israel one million faithful, then will I forgive all the nations for their sake.

The Book of the Nations

And I answered and said: *Behold now, I have taken upon me to speak unto the Lord, who am but dust and ashes. Peradventure there shall lack one hundred thousand of the million, wilt thou destroy all the nations for lack of one hundred thousand?*

And he said: I will not destroy them if I find in Israel nine hundred thousand faithful.

And I spoke to him again and said: *Peradventure there shall be but five hundred thousand found there.*

And he said: I will not destroy for their sake.

And I said: *Oh, let not the Lord be angry, and I will speak. Peradventure there shall be three hundred thousand found there.*

The Book of the Nations

And he said: I will not do it, if I find three hundred thousand there.

And I said: *Behold now, I have taken upon me to speak unto the Lord. Peradventure there shall be one hundred thousand found there.*

And he said: I will not destroy them for the one hundred thousand.

And I said: *O let not the Lord be angry and I will speak yet but this once. Peradventure forty thousand shall be found there.*

And he said: I will not destroy the nations for the sake of the forty thousand faithful in Israel.

I have seen, saith the Lord, and I have also regarded it. For the sake of forty thousand will I rebuild my

The Book of the Nations

sanctuary, and set up this nation in the midst of the nations. And it shall be for a sign unto the nations and for a savior unto the nations, and all the waste places shall be rebuilt.

XII

THUS saith the Lord:

For the sake of forty thousand farmers will I redeem you.

With the blood of those that died by the plow will I wash you clean.

Precious in the sight of the Lord is the death of his pioneers.

For I have seen, saith the Lord, what my people Israel has done in the Land of Israel.

I cried from the desolate land to the desolate people, and they heard me and arose and came.

And they have made the desert to blossom as the rose. And their

The Book of the Nations

hearts have burst into flower and fruitful seed.

They that were silent sing. They sing in the streets and the fields, as the women sang with Miriam, as the redeemed people sang beyond the passage of the Red Sea.

They that murmured prayers, sing aloud in praises.

They dance to me as David danced unashamed before the ark of my covenant.

In truth I have seen and I have heard, on the rocks of Judæa, in the vales and mountains of the breezeful Galilee, on the plains of Sharon, in the orchards of Samaria: My forty

The Book of the Nations

thousand redeemed people singing at the plow, dancing beneath the moon, beneath the blossoming stars of the great night in the east.

They have swept away the filth of centuries—centuries of death.

They have planted the swamps with forests, and the desert with oranges and almonds, and the waste places with the vine and clusters of the grape.

They have turned the swords into plowshares and the spears into pruning-hooks;

And they have conquered their own land with the plow.

They fell and died in hosts before the blast of fevers. They fell and

The Book of the Nations

died in the trenches digging to build their homes. They failed that others might succeed. And their graveyards are cool gardens where the villagers go for refreshment. They sing and dance about the graves of their heroes that gave their blood but took none.

(For this is the terror of wars and of soldiers' graves, not that men are killed in battle but that they kill.)

On one side of the road is the graveyard and on the other is the vineyard.
And both are signs of my redemption.

(How have the soldiers in battle
[94].

The Book of the Nations

dug deep to find the caves of death, to dwell as savages in fear of a brother's blow! What devices have they installed in the damp primeval bowels of earth, to make the devils laugh at their telephones and their electric lamps!)

My people have dug deep to find the waters of life. They have dug for wells of water in a land whose rivers flow underground. They have returned to the wells of the plain, the brooks and springs of Galilee. And they dwell simply on the clean earth, working with their hands and singing with their lips.

(How has the wheat of the world

The Book of the Nations

been sown on the ocean wave! They have buried together the bread and him that lives by bread. But still hunger grows.)

My people has found the bread of life growing in a dry land; those that lived by my word shall live also by my wheat.

For in the clefts of rock, on the rugged heights of Hermon, they have found the mother of wheat, the wild wheat that nurtured man.

Give, O my people, give to a hungry world the bread of life.

Give, O my people, give to a dying world the word of life,

The Book of the Nations

Once again, my people, come, for
now will the nations listen.

Now is the time.

They have swept over my land
with the sword,

Once again, one last time;

They have shut down the gates of
the sea

That my grapes were dried upon
the vine with none to eat,

And my oranges turned brown up-
on the tree.

There came an army of men, blind
and ravenous,

And there came an army of locusts,
blind and ravenous,

To eat what the men had spared.

The Book of the Nations

The reaper has been slain with
the sower,

For what hunger and the pesti-
lence have left has been gleaned by
the sword.

The little and great conspired to-
gether to devour my people,

To consume my vineyards, my
orchards, my cities and their builders,
My pioneers.

(This is the last time, O my people,
this is the day of which my prophets
have spoken.)

And I found an old man, one of the
pioneers, weeping over his vineyard
that lay waste.

The Book of the Nations

Then I spoke comfortingly to his heart, saying: Wherefore weepest thou, that all the labor of thy life lies waste?

And he said, *No, not therefore do I weep. But that my hands are old and my head is bowed, and I cannot build it up again.*

Weep not, thou old man, child of the seed of Moses. The forty years of wandering are over. Thy forty years of toil shall be repaid. For though thou shalt not see the redemption, thy children shall see the redemption.

Where have my children gone, they that speak the tongue of the prophets?

The Book of the Nations

*Where have my children gone, driven
to all the far isles of the sea?*

Thy children have gone to gather
the dispersed of Israel. Their tongue
shall be a trumpet call for the return
to Zion. And when they come,
many shall be gathered unto them.
The ships shall be too few for all my
children coming home. And the sea
shall be glad and rejoice, and the
waves shall clap their hands.

The clouds shall sing in heaven,
forgetting the hue of slaughter. And
the terrible sea shall open his arms to
man in protection.

For I have said of the sea, It is
mine.

The Book of the Nations

Often have my people traveled in ships, fleeing from land to land, driven by man and by the whirlwind.

Now shall they go rejoicing, a free people singing their farewells, and the blessing of all the nations shall go with them.

I also will calm the seas before them. I will do miracles for a people that understands my signs. I parted the Red Sea for my people when they stood desperate at the shore. I did not part the Red Sea while they toiled as slaves in Egypt.

Of my people Israel, many shall go and many shall stay, but those that stay will fill the hands of their de-

The Book of the Nations

parting brothers and will bless them. And the glad tidings of Zion shall be spread in all the nations by the seed of Israel. For I have said of my people: *In you shall all the nations of the earth be blessed.*

XIII

*O THOU that tellest good tidings
Zion,
Get thee up into the high mountain;
O thou that tellest good tidings to
Jerusalem,
Lift up thy voice with strength.*

O my people Israel, that have ears
and hear not,
That have eyes and see not,
Open now your eyes, let your ears
be healed.

Though you denied me, yet will I
call you again.

[The Book of the Nations

Though you shut me out, yet now,
open, open your gates;

Open to all your brothers that
Israel may be redeemed.

Be not righteous overmuch, be
not pious with blindness,

To shut out my prophets because
I chose my prophets,

And not you.

Did I make the law for Israel or
Israel for the law?

Therefore he that keeps the law
but denies Israel is cut off from
his people;

But he that denies the law but ac-
cepts Israel, shall be a servant of the

The Book of the Nations

law and the least among those that
keep the door of my courts;

And in this service shall his heart
be glad.

Woe to them that are wise in their
own eyes and prudent in their own
sight!

Their judgment shall fail and their
reason shall come to confusion.

For one shall ask them: *What is
thy name?*

And they shall have forgotten
their own names.

They have denied me when I came
among them,

Yet will I receive them.

They turned my prophet empty-
handed from the gate,

The Book of the Nations

Yet will I open my gates to them;
For they will yet repent.

They made mock of my heroes,
saying: *Shall we play cards in the
waste places of Jerusalem?*

Herzl was my ambassador, and
kings received him,

Yet the mighty among my people
turned him away.

They tore out the heart of my
messenger, and made it for a sport
in their counting houses.

They knelt to the Gentiles to be
whipped.

They brushed their sleek coats with
the contempt of the nations.

The Book of the Nations

Yet when I sent them my army
marching from the east,

My army carrying the law as a
banner, and the name of the Lord as
an ensign,

*They said: How tattered are their
garments! They have not shaved their
matted beards. Let us teach them
decent manners.*

*They say: We are missionaries to
the nations. That is what the Lord
meant.*

They rejoice at their shame, saying:
The Lord shamed us.

And their mission is to be like their
neighbors, their glorious shame for
which I chose them is to outdo the
respected in respectability.

The Book of the Nations

O you who trembling bear my cup
of life,

Spilling the waters when your
neighbors jostle you,

O you who drink at the wells of
strangers,

Lest your own cup run dry in a
land where the wells are sold,

How can you give drink unto
others who have not enough for your-
selves?

But in my own land I will set you
by the wells of living water that are
mine and are not sold,

And you shall draw and drink, and
water a thirsty world.

Are you waiting for a sign?

The Book of the Nations

Do you say: *In old time the Lord redeemed us from Egypt. Let him redeem us now!*

What was my sign in old time?

Was it not my prophet?

Do you say: *What, this rabble? The Lord will redeem Israel when all our people are righteous as we.*

But I redeemed a rabble from Egypt, a rabble of slaves.

And I shall redeem even you that deny me, even you that are slaves in a free land, along with all my free people that shall freely come.

And I will send by the hand of whom I will send.

This is for a sign: The forty thousand in the Land of Israel.

The Book of the Nations

This is for a sign: The hundreds of thousands banded together throughout all the lands of all the earth, banded together to redeem my people.

Comfort ye, comfort ye, O my people, your redeemer comes.

Say to my people: I come.

It is I, and no false prophet.

It is I, and no deceiver.

I myself shall lead you into your land.

I shall be your redeemer.

And I shall speak by the mouths of children, or I shall speak by the mouths of councilors.

Whosoever speaks the words of my

The Book of the Nations

salvation, he shall be to you for a leader.

And this shall be for a sign: That the nations shall set you in your land,

And that the sore and tired peoples will choose you as a balm of Gilead.

And they shall say: *This people is for peace and for health in a land full of fevers;*

This is to save us from the sword, from the pestilence of oppression,

For this is a people that has suffered in every land, wise-hearted with the sorrows of every land.

And in your midst they will build the palace of peace

And the temple of justice;

And I will set you as a watch-

The Book of the Nations

man between the east and the west,

To turn aside the sword and to
keep open the way:

And the nations shall live.

And you shall be a little nation
among the nations.

And the dispersed of Israel shall
rejoice with the redeemed of Israel,

For you shall no more bear the
land upon your shoulders,

But all of you shall be free.

You shall fly as with wings to the
homeland and also the land shall
fly,

The land shall also return from
off the backs of my people,

And all of you shall walk upright,

The Book of the Nations

In every land shall you walk upright, and also in your own land.

And there shall you dwell with Ishmael in peace and with Esau in brotherhood.

And the government shall be upon you, and they shall govern with you.

And all the nations of the world shall be governed by one government.

The government shall be mine, saith the Lord.

In that day shall there be a highway out of England through Germany into India.

And the German shall come into

The Book of the Nations

England, and the Englishman into Germany, and the Englishman shall worship with the German in India. In that day shall Israel be a small nation with England and with Germany, a blessing in the midst of the nations, for the Lord of hosts has blessed him, saying: Blessed be Germany, my people, and England, the work of my hands, and Israel, mine inheritance.

XIV

THIS is the day, saith the Lord,
which I have made.

This is the hour for which the
peoples waited.

This is the day, and no other.
Woe to them that sleep!

Arise, O nations, my chosen, arise
for the new battle,

For I will give you to your peoples
as I gave to Israel the Land of Israel;
And there shall be no more kings,
for I am king.

I alone shall reign in the whole
world.

Clear away the ruins of battle.

The Book of the Nations

Bury your thousands and your hundred thousands and your millions.

Let no longer all your women wear black, but clothe them in crimson and gold and white.

I will be their bridegroom. I come.

Find me. Where am I? In the hearts of all those that are bereaved.

I am the healing and I am the salvation. I am the Lord of hosts, the leader who leads you beyond all wars.

Now, in this day, I will give you a new weapon wherewith to conquer the world: The sword of the spirit.

What is this sword wherewith you slay a dozen or a hundred? This

The Book of the Nations

bomb that tears to shreds a thousand human bodies? Are there not millions behind? What avails this child's play of slaughter?

I will give you a new weapon wherewith to fight the foes of mankind. It will slay war and waste forever.

Why laboriously make your weapons? Are you not supplied by me?

The bull has his horns, the elephant his tusks, the snake his poison and the wasp his sting.

Have I not given to man also a weapon for the struggle?

Have you not within you the sword of the spirit wherewith to conquer the whole world?

The Book of the Nations

I sound my trumpet for the armies
of all the nations:

I am the Lord of hosts, O you vic-
torious, O you defeated; I am the
Lord of hosts and the victory is mine.

This is the day of which my proph-
ets have spoken:

*That in the end of days it shall come
to pass*

*That the mountain of the Lord's
house shall be established as the top of
the mountains,*

*And it shall be exalted above the hills;
And peoples shall flow unto it.*

*And many nations shall go and say:
Come ye, and let us go up to the
mountain of the Lord,*

The Book of the Nations

*And to the house of the God of Jacob;
And he will teach us of his ways,
And we will walk in his paths;
For out of Zion shall go forth the law,
And the word of the Lord from Jeru-
salem.*

*And he shall judge between many
peoples,*

*And shall decide concerning mighty
nations afar off;*

*And they shall beat their swords into
plowshares*

*And their spears into pruning-hooks;
Nation shall not lift up sword
against nation,*

Neither shall they learn war any more.

*But they shall sit every man under
his vine and under his fig tree;*

The Book of the Nations

*And none shall make them afraid;
For the mouth of the Lord of hosts
hath spoken.*

And all the nations will each worship and praise God in its own way.

And Israel will worship the Lord our God in the way of Israel forever and ever.

Arise, O watchman, saith the Lord,
arise and proclaim it,
For the day dawneth.

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